The argument of the Epistle of

Cainct Paule to the Coloffians by Del.

De Coloffians are a people of Alia the leffe, Disellong nigh buto the Laobicians. Them had not the apolite Want him felle feen, as whiche were infructed in the fageth of Chaff. either by the preaching of Archippus, or(as S. Imbrole (apth) of Cpaphias, who were with this matter put in trult. In arear reopardy were their prople by realon of falle Tpolice, whiche labored to bying them into a very petitlent opinion, teaching them that the forme of Goo was not the meane and autho; of faluacion, but that al menne haue accelle and entrie buto the father by the healpe of Ingels-Thele men land further that foralmuche as in the tyme of the olde tellament all thronges were bone by the miniflery and feetice of Engels, that Chaift the fonne of God was neither comen boune into the yearth . no. would come. Belibe this the fame tenchers with Chiffes Doctrine mynaled Tewilbnes and superfittious Philosophie, obseruping and kepping certain pointes of the lawe, (uperflictoully also honouryng the Sounne. the Moone, and flarres, with fuche other final ternhettes of this worlde, bearing the Coloffang in band that they war allo bound to be the fame. Them bibbeth Baule to cemembje thep:porellion, euibently beelarging that whatforuce they had butil that come obtained . was genen buto the by none Ingel, but by Chaift the creator of Ingels, that he onely was beab of the churche, and that faluacion foulb at nomans band be fought toz, but at his, in whiche treatife he alfo befendeth his owne authoritic.a. aginft fuche as laboured to empaye ic. Efter whiche be geneth them bis tigent warning to take hebe, left they be beceived with o high wordes of faile Apolics, or forged billons of angels, and fo by meane therotfall etther to Tewiffnes, or els into the superflicton of Philosophic. All whiche pointes Daute in the two forth chapiters entreateth at. In the other two he erborteth them to bertuous and gobly liugng, namely geurng rules. how the wife thould ble ber felle towarde ber bulband, bow the bulband againe fould ble bis wife, after what forte the father fould be towarde his children, and the children like wyle towards they; fathers, the ferunds. tes to thep; matthers, and the maithers to thep; fecuaties. The jatt part. fauring that he warneth Archippus of his duetie, is all fpent in commenbactons . Chis Cpiftle was written out of prifon in Cpbefus, a fene by Cpchicus, as Baule bim felte in this prefent epiffles lateth. The latine argumentes theme, that it was alfo fent thither be Oncfimus . for fo him felfe writeth alfo in the faft chapiter. The Greke titles recorde , that it was fent from the cytic of

> Kome and in beebe thence fent he Onefimus, whom Paule bepng puloner there had made a chaiftign man.

> > anna.t.

The paraphrase upon the epistle

by Del. Crafinus of Roterodame.

The foalt Chapiter.

mault an Spaftie of Belu Chied, by the wyll of Sob and brother Ermathens. Es al. The strif . faintes, whiche are at Colod's and barthiru, that beleue in Chita.



Aufe an Amballabour of Jelus Chill. aubthat not by any mans orbinaunce, but by the well of God the father, and Cimothe, whom for pectite confent in prenchyng the golpel & coumps as my brother, to the dwellers at Cololla, whiche baue both a confidence in Telus Chaift, and alla according to bis docteine line a hoiplife, no be through like konde of protestion becomes our bracely beloued biethien.

Mibe terte .

Brace be buto you and peace from Bob pur father and the looks Jefu Cheife.

Grace and peace be there among you from God out father, that as ye are freely reconciled bute bun, ye may like myle even as bjethjen that baue one comen father, our towarde an other of you always noulle mus tual buttie and concorde.

dibt ferer.

MDe grue thankes is Gob the father of our larde Frius Chris alwayes for you in ous places. For we base beard of your farth in Child Rely, and of the lose is high ye beare to all failites, for the hopes fakt whiche is layd uppe in fiore tor you in branch, of which hope pe heard before by the true warde of the golpel, whiche is some unto you: sain as it is fruiteful and groweth has it is alfo among you, its the bay in the whiche pr beard of it, and had experience in the grace of God through the truth, as ye let no of Epaphia our deare felowe fernaunt, whiche is for you a farthful ininider of Lyill. whiche alle beclared but our your love missipe pe have in the fpirite.

3nd albeit it hath not pet bitberto been mp chaunce to fee pou, pet in

my continual platers made to God, and the father of oure Loide Belus Chrift both for pour lakes & grue bim thakes for bie benefites bellowed bpon you, and befree bim allo barty to encrease the fame his giftes, and to be allo to preferue them, after p be paphya we beard of your farth, whethe torte i Cout mp truft is, pe thalbe faurb, not by belpe of Ingels, but through the free boutcouines of our maujour Inornich be who it bath pleafed God the father to gene be al goodnes. for him both Innormed would be baue to be called because of bun at foulb receive helth, a faujour, because no ma Mould els where looke for faluacion. Ind by bim not onely perceived we a buberflobe pour coffbence in him, but also pour chartite lopned thes with, whiche as Chitt gave example, pe beare towarde good prople, cats nelly minbring to bo fo; them, not fo; any boope of quauntage . that re thinke to receive therby, but in hope of the exertalling life, whiche ye wel

beard of your JEGU. HL.

PINO PIN

of &. Banle to the Colollians, cap.t. Fol.it.

hnowe to larde by in beauen for your godines. Ind fuetly ito this trult of white are ye broughte through the preaching of Chilles golpell, which e pe beier by the prefuabe your felfe to be a boctein of fuche trueth, patheir it make great methode of promiles, a luche as neuer were beard of before this trine, pet forfomuch the sorpet, ne Gobie the author of them, pe thinke that the fame cannot be but teuc. Ind as the laine golpei throughout all the worlde bath been bapip more and more enlarged to is it now come to you, every day growing and enpropried, soace and more plentifully (preadyng it felf abroade, bringing foorth the foutte of good workes, whiche freely growe out of chillian charitte, as it hath bone in pou, growping fiel from better to better, euch (pince that trine, wherin pe frit beard and knews, that through the free goodnes of Sob all there frames are forgenen, whiche beleur the gofpel, if to thep; right fapth they abtorne pure & bufatned charatie. To; fo were pe taught by my bearely beloued felow in feruice, and meffenger of truft Spaphias, who harh among you figereely bone myne office, after fuche force in Telus Chuftes behalfe pjeaching the golpel, that he harb in all pointes been found without corcuption . 3s I thetfore by him taught pointe elle pou, to by bim agains binberland frout good well agains towards be, milarabara not meaning luche bluall good byll, as that is, when men wille well to be pour tout to they; frendes and acquaintannee, but a fpiritual and beauculy fauo, a reciseur. whereath we ble to lour all fuche, by whom the gloppe of the goipel is let foorth and Babliffeb, though we with our bobily ipen neuer lawe them.

For this caute we also, come frace the bay we beard of if, have not realth to playe whe terrie. for you, and to befrie that ye inight be fulfilled with the anomied good bis with, it all wifebome and Occional buberganbrug, that re might walks worthe at the lorde, that en al thinges pe map plea(2, depug fruitful in al good wather, ventrealping of f knowtedge of grob, firengible with all might, thisugh his glottous power, but all pacience and long luffering, with toyfulnes, geuyng thankes buto the father, which bath made be meere to be partakers of the inheritance of faintes in light. Whiche hath beincred to from the power of backenes, a bath translated be unto the krugdome of his beare faunc the wood we have redemption through his blond , exen the forgeneits of times, whiche is the image of the invitable was, frid begotter of al creatures, for by him wer all thinges exeated, that are in beauch, and that are in peasth, befold a sauthble, wheever they be maidlie of lorddup, either rule of puwer. All thinges were created by him and for him, and he is before all thinger, and by him all thinger have excendence.

And to this caute we againe not as one buwo; the of this your fauo, beartely loue you againe, though I neuer lame you, by and by such tro that day where we were frift certifyed of your tapth and charitie, in my bapip players callying bpon Bob for you and with fecuent pericious befechyng him, that it may pleafe bim in pouto make perfice and to byping at full luche giftes, as be bath begunne to geue, that pe bothe map more ye micht be throughly knows his pleatuce, being taught neither be morlocip wife. farmin wife bom,no) pet by any fuperflictous and baine perluation of fome men, but to be to by a frieitual wifebome and policie, wheref as rebaue already gotten a good pact: lo would I wille, that we lacked notheng, that we may in luch gobly perfeccion palle ouer your life, that the lame be to goos honor, and in al pointes also please bim, lettong no good thing babone, for to borng is the meane to pleafe bim.

The paraphrale of Eralmus boon the Epiftle

for to gene onely a credence to the cofpel is but a beginnying to falus: tion, but the fame is with goods and bolye workes made prefite and full. Act fufficth it to have learned through preathing of the golpri, that God rhjough bis fonne Jeius Chrift is the autho; and worker of falua. cion, buielle by the lame knowledge ye arowe bope and bung footh the feultes of chillian chautic, continually profuzed from better to better, fo fucely conftantly, and manfully flanding in them, that neither bioletter not floring of perfecucion bring pour out of pright courte, for whole perfourmance furely renede great affiltener and firength. De firength with a might of ours owns powers we cannot affaire our felfes. Goo te is, which muth Cour it to the ende that the whole gloze of all luthe thinges as acc by bu atomoge por valiauntly bone, may be genen againe buto bun, whiche of bie goodnes entrobeth by with accest partence and long fuffering to enduce a abybe for Chiffes goinglies take all lucke croubles as may in the meane tyme betal ba. In whiche perfecueione fuffering it is not mough to be firong bithout all feate, but rather befemeth it be, cum joefulle a with a good courage to bubertake a luffer them, genong thankes to God the father, errord early add, dionod edited to you let of developed that of the fore pe worthipped deutle a tools, peare now of his goodnes called brite the felowillippe of the Lewes, whiche by region that they worthipped the trus God were in compartion of you, holy, whiche hath alle boughlaucd to cal you to the enbetitaunce of life succiaffing, in hope wherefal thinrrando bein ges whiche in this world either feare or flatter be must be despited, both made named to; that he bath genen you wanberpag before in the beepe boungeon of ignoratince, the light of the going!, and for that allo pe whiche heretotope were buder a bite and flauithe bondage tubicete buto the fraunp of the beutl plines of Dathenes, are beliacero thence and conucioned into the hying banic of his mod becely beloued fonne, to thentent . that he benig

ко бериттан kers of the SHREETAURCE of falactes fe Fight.

Botter artist

elegonan hea

mer, w.

toyned into his body thould with him enter our kingdome.

Moberin fuche as are chial to fonne, have no place and thereof hath Sod by his forme made by free, by who the finnes of our ofte life are fore geue. Do that now his are pe becomen, by whole benefite a mercy pe are reflored. Confider now, bow good a chaunge pe haue made. Before pour reconciliacion pe were membres of the benui, now are pe planted into Chaffes body, whole bignitic is to great, that he is the image of God the father, whiche father o'wellerb in light, wherento no man can come . whithe in luche as can be feen of no man, though offer a certaine lotte be be through the forme feen . whiche to the father is in all pointes beipe like a equal. for neither is the fonne leffe tople, nor leffe of might, or of leffe goodnes than is the farber. Aorof face bairs received be thefe perfeccions, but auctlaftengie before any theng was mabe, was be the image of his cucciallying tartier, not made, but boine of him, by who all thyinges are mabr, and or bim, whiche onely harb no beginning.

Pas ber feben. sore: all three BUR CHESTON.

De therfore of bim felle begotte bis fonne, and be his fonne, and bith bis forme made and create al thacts ember in heatten of pearth, both that map be feen and not feen, the berge angels felde not excepted, no not the chiefe of them, whither they be materies, losbilitypes, rules of powers.

of & Baule to the Coloffians, cap.i. Fol.in

and albeit these orders and powers farre excede all other creatures, pet ace they passing measure budge bun, to whom ye are copied for sometic as whatsomer is made, must to be maker nodes be inferior. How are at thinges not early made by Chill, but also by him governed a presence, in whiche pointe be is also to his tather like a equal. Any was the some begotten after other creatures, but was before all other thinges, by who as thinges have they, beying, and should without him perishe, were they not by him mainteined. Thus see ye the excellence and preciminence of Chill, which thing I tel you of, lest any manne of I nigels thinks more, than he should.

Qub be is the bead of the hoby, cure of the congregation the to the beginning and The teriff . first beginning of the bead, that in all things one might have the previousness.

Indick peraventure his glorious and excellent matelie to feare you away from him, that to alpice and comediate the favo; of God the father pethinks it necessaries to looke doon some other means, hence agains and learners knows, how good be is. Chaill is in suche looks chiefe culer and Lorde of Angels, as flayd, that he nethelesse bouchesauch also to be head of the church, whom he bath so iopned but him, that is cleaved a to coupled but him, even as the natural body cleaveth but the bead. What seems therefore is already bone in the head, the same must to be comen.

De lysit of all other tose agains from beath, not to the intent he would extend to be insured and onely him seife, bus to the ende he might enhance he his a norm of members to the felowship of his immortal life. Lone what is in the spit of we have to the felowship of his immortal life. Lone whole heaps. He femites of graphs offered, the same is generally in the whole heaps. He is in bede prince and author of resuccession, and so shall we through him also the against. Ind as among through second he is this chiefe, in such loste yet, that himself was not create and made to is he in tellopping creatures chiefe, so that as we are so out beyng a byth bounds but his goodness to should be so; oute second bythe baptisms to like cuttiashingly, he much more beholding but o bins.

For it pleased the father, that in him hould all fulnes a well, and by him to term. The recte .
elle at thinges but o him lefte, and to let at peace by him through the bloub of his craft
both thinges in heaven and thinges in peaceb.

Jos to both it pleased the father, that the some Mould with all fulnes of gools power and goodnes be repleatibled, which thato in him to able where so the and dwel, that we thould nede no where to bosowe are thought need the father will be the neither will not can be any thing but that the some can be and will. And both the fathers pleasure was, that so it should be, it betemeth not be curtously to demande and setche why synce it can not be but best, what so some focuse his western hat once becreed.

This write to bo (I fay) God the father thought befte, bothe for our e weale and faluacion, and most to; his owne glosp, to reconcile al thinges but bins, not by the ministerie of Angels, but by his owne found, which with his bloud fliedding, and tour menting upon the crosse, flouid abo-

seab.itt. fribe

The paraphrale of Crasmus bpon the Spillte

tiffe fome, whiche bloke the peace and concolde betwiete bequenty and peacehly creatures. A fet all thinges at peace, bothe heavenly a perthip, making them in Chill to agree together, and to be at an busis one with an other.

The terte.

And you whiche were forcery we face of and enemies, because rait in pides were for in the worker, hat's be now yet exconciled in the body of his fields, through beath an make you boly a unblameable, a without fault in his owns fight, if he continue große bed and flablished in the fayth, and be not mouse awaye from the hoope of the gospel, whereif have beat how then it is preached among all creatures whiche are on been brough, whereif make a make a minister,

Of this numble to reconciled are pe now becomen. pe, (I laye) whiche in peres past were in suche logic fraungers to Sod, that in freede of him per worth toped images of decids, not only will till politestong from him, but also bring pour seises as his cruel aductioners, whom he back per to him selfe reconciled being suche as neither soked for in much at his had, and much less described it, and made of you his encures, his frendes 3 sources, not by the ministery of Tungels, but by the bodily death of his onely degotten some, whom for that purpose his pleasure was, that he

Quio cake our mojeal ache ppon bin.

Ind because there can be betweete Sob and spanets no peace, it hath pleased him stelp to so gree at the offences of our so meet lite, to thentene he would in his sight make you holy, unblameable, and faulties. Highe make you holy, unblameable, and faulties. Highe make you holy, unblameable, and faulties. Highe make you between the part of the be once countries. Indicate the factorist with the be, if once upo his fee cereiuping of you but the fapth of the golpel, pe continually author in your protession, I sampling by on this sure and sounde soundation (he we your selfies so theorets and Capit, that neither man not angel be able to move you see Curit, of who pe much hope to receive all suche giftes as the gospel promiseth, where he to ye gave exchance, which both not onely been preached but you, but also to all nectors contained budge beauen.

Tinterfairnes it is to fal away feo that, whiche pe have once allowed, an unpubent and a Chameles point to reden and countrie that thing for dance, in belief where all the worlde agreeth, and finally to the from that do not leave and whole preaches and countries I walls am, whiche would not leave and top got mine owns countries law, a chaunge it with the golpel of Chiff, were I not fully perfushed, that this gears is beautifully and comments to

\$00.

The terte.

of Chief in my despe, in his bodies fale, which is the courge control of the particle of Chief in my despe, in his bodies fale, which is the courge action: where is an imade a minister, according to the systhaunce of which ordinaunce was green me buts you wards to fulfil the while of Sob, a minister which ordinaunce was green me buts beginner, and fruce the beginning of giveractors, but now is opened to bis faintes, to who was mould make knower, what the glosious pickes of this milieur is among the generies, which either is Chief in you, the hope of glosy, whom we preache, warning all men, and reaching all men is al wyledome, to make all men prefixed Chief acts.

**Moreous also taken a smooth as a series of a sign exempt worked is me aughtely,

How am I fothjoughly perfuabed, of the golpel is a thring of tructh, that I not onely am to tarce from bering albamed of repening my lelle theref, that I well allo sertully fuffee, a commpte dripes, empitlemment

of 3. Paule to the Coloffians. cap.t. folia.

end chapnes, ruen matter to retopfe and glone of, which comeninges I manion t enouse not for any offence of mone but fuffer them for pour weale, whom in my take. I fape, though the Lewes neuer fo muche lape nape, haue no leffe righte re. to the benefite of the golpeli, than baue the Jewes themletues. Ind who Moulo I not lape, that I for pour weale lutter, to; whom Chitt lufferene Robp thould the Apoltie be lothe to do that, whiche Chailt our plance and maifter difoapned not to be-Chiff fufferente; be not onelee in bis olone body, but alloin maner luffererb in ource, eue as one lupplying and fulfilling by his mimitees furbethynges as mighte in his affiretons feeme baperfecte, northar bis beath of it telfe is infufficient, but becaufe the afflictions and punishmentes of the bead and members , of the prince and muniferg, are in maner one. Their punifimetes the greater and more bebements they be, the more rebounde and make they to the fulnes and perfection of pour (alugnon. Ind not for your faluatio onely, but for wears allo of Chilles whole boop, whiche is the churche, bo I the office commit ted but a me, for to me is committed the cure and ouer light of the congres gation. For Chitfte bath fet and placed me in bis ftebe, and hath belimeteb fer bie bebuto me the suffor of his owne bodge, (pecially for that postion, whiche work is me is of the Bentiles to be recepued to the golpell to the intente I hould to compression. eny labout lupply that, whiche he lemed to lacke, and to publy be \$, which mas to many hundred peaces before this tyme hidden from the Sentiles. and to teathe, that not only the Tewes, but the Gittles also bave through farth an entry into this weithe frate of the golpel. This to be was by goo long lince purpoled, but pet was this his purpole hoben writt this tyme from the worlde, and is nowe through my preaching opened to all fuche, as follokong thep, former bugracioule left embrace & bocteine of Chail. to whome it hath pleased gob to beclare, bows glosious his reches is towarde bo. when by publy fling this his to long hidden millerie the whole two; the percepuetty, home that free faluacion, whiche men freite thoughte was offered onely to the Lewes, is nowe commen buto al metens, a that the kapping of Moles lawe is not requered, but farth encire, to that men boubte not of the promiles made in the golpell. In flede of all luche thenges, wherein the Jewes have had a foolpfle confidence. Thill onely is for you lufticient. It he be in you, re baue no cause to be loppe of the hope pe Eande in, berng both fure mough, and allo though hem glopious, who masses we of byinfelfe well unboubteble perfourne as muche as he hath promifes. Bracks, was-Dom preache we of, and not Moles nor aungels , abuerellyng a teaching and marbing not onely the Tewes, but allo all people of the world, and in to boong lead wat terniq notheriq britoutheb, which appetiariseth to the wilsome of the noipell. And this on the is the intent all men flouid baberiland, that whether they be accumated a not accumated, they weale is in nothing als to be fer bitt in Chaft Tifus . To birng whiche farth into mennes mennes ? in fuche forte labour, that for ausuncing thecot I thinks it not parnfull to pur my felfe in to many reoparates and perilies, which are in bede more beightie than our weakenes is able to abybe a fuffer. Bur flrong a migh. tic is be, by whole appe and mapntenaunce & Do thele actes, who allo who nede requireth, with working of impractes by be , brongeth my preaching in erebence. The

The paraphrale of Crafmus bpon the Spille

The il. Chapiter.

Ebt terte.

For I would that pr knowe, how great care that I have for you and for them that are at Laobicia, and for as many as have not fene my perform in the Keihe, that thep i here for my the gripe in love, and in all cities of tuil be. Activabing, for to know the military of God the parter, and of Childe, in whome are hydre all the recalures of wylchous and knowledge.



en to perfice feluacion tequesco.

Ab this muche have I farbe, (pe Colosions) not to botte my felt but or you, but because I course, for thouse in more thanks I course, for thouse knows, howe carefull I am, and what teoparbies I put my felte in, not only for suche, as I baus presently taught the gospell but o, but so; them also, which e by leghte know me not, especially so; you and the Anobicions, whom thoughe I never lawe with my bodely speares, glad of your sinually with the iven of my hearte, glad of your

ting felic to greatly attaplable, that furthe aging the me, know what lashouts a papers I take for them, as it bothe anauntage them. For by my perceptenes, by my teopardies, and afflictions are they more picked furth and entored to content and cleave more together in godly charite, lyke presenters of one body knyt and furtip mortiled, wheely allo menne more clearely peterpue and more certapuely believe the bountiful gooding of god the father toward all manapube, pea toward all creatures, abound it is flowing absole, by opening nowe through I felus Christe the ferrete militare, which hat hitherto bene bioden, which eis, that before hymone, in me should before no worldly wylbome, be that never to great, which the topic soft soft of the population of teachers of soles laws, or any furthe as bothe that they by speaking with aungels are ranguler, for any furthe as to make that they by speaking with aungels are ranguler, for almurbe as in

encreale a furtheraunce, fearful if I elbpe pour entiernes and gobly con-

Chaf thirt brece meste bemuilugech, se,

Mbe terte.

This I fart lede any man Bould begurle you with entitling workes fur thought I be ablent in the fiethe per am I with you in the frence , toying min acholding yours or became your ground raped in Childs.

bem plotte are contained and bedden all the treatures of befcoome and fruetful knowledge. Of this fountaine mape we calle diabet, almuche as

Chele popules to; this ende thought I it good to warm pout of, because ye should with all distigence take bede, least any being instruct with mostoly we some against the playmes of Chities golpel, blands and becopie you with falls takes, being yet suche takes, as have a colourable apparence of trouth and labelynes. For some accept while men of this world the captious and subtile reasons of they invention wont to entangle simple people, of whiche some I know that some there are among you, watching how they mape corrupts your layer.

of & Paule to the Coloffians. cap.it. fol.b.

foralbeit 3 be ablent from you, and lee not prefentige , what is bone Chente ? there, pet am I in mpnde among you prefent both all my bette retopiping as a acre. to fee the good order and condicion of your lyte, and the tunt the foundnes and frength of the fure confibence, whiche pe baue in Jefus Cunite. to whome ye have once whalp commetteb your lelues.

de pr beue mertere recepues Chief Le's the lave, even la walkepe in hym, fo that The feete, pr be coted and hapter to them, and tablethed throughtapthe, as ye have leacued; and therin be ofences with gearing thanker.

Robe remerneth this that pe boon this good beginmeng continue and plotte moje and moje, and as pe baue once recepued and beleueb, that Titus Chrifte our fojoe is all goodnes, the bead and welfpring of our felicitie : to let all your lyfe agree and confent with your farth and profellion progibing alwayes that as prace through baptifus graffed into bine that we leke wole a stoe in bom and gather ftrengen . Ind an the fare and Arong foundarion of the borreine of Chailes golpell is once at ebp laves in you: fo la pour pe to buride by ther byon fucue a toothe, as is for fuche a foundacion mete and conuenient. Ind take bebeithet pe mauer not this mape of that ware, as enery blafte of newe bottene mounty pou, but flabe Ochfail and flable in that pe baue once learneb, and enbeuoue not only to flange ftenfaftig, but allo to encerale euery Dage from better to better, that pour farth and fruites of godir lefe berng bapip more and more augment teb pe maye alwayes baue joine newe thing to grue got thankes for who premud in bebe thanke tot all that is by you well bone.

Bewarr, lett any man fporte pour finnigh mbelofophy and bifreitfull vanitie, afren The terre. the exabition of men, and airer the ophinaunces of the way, be, and not after gazifie.

suche as wonlo being pou fee pour fimplicitie, watche bufele, watche muffe pe on the other spaciphe wole , leaft beging as it were enchaunted with the corali and airtering apparences of there ichpiolophie, pe be ted . See seene pour found farth aftech and brought to the papite Deuties of men, and fo storthe tree become as it were a [pople of prape to; pour abuerfaries, as pe fall by this not me boubrebly be,if ye tuene from the teath of the golpell and beled with the culen of mennes onle makeng, whiche ftanbe in fuche chinges, as mare with our carnal eyes be fene, and in the groffe pointes of this world, where an Chailes bocterine is beauenly and fpirituali, and tracbeth the righte and trewe religion , whiche flaubeth in mynbes , and not in meates and Dankes, no; in bobile appacell, no no; in keping of bapes, no; yet in baf. formy of bandes, whiche througes to treme religion make nothing thurbe pointes withbia u ba rather fre Chille,and beutbeba fro the meliping. from whence it were mete me lought for all grace and goodnes.

fun bemitid

Sor in bein a'erlieth all the fielnes of the Conbras bobely, aubre are complete in The texte. him: whiche is the head at all cale and power, by whome allo pe are eccumerica with circumcifion whithe is bone mity out pandes, totalmuche as ye have put of the Centuil. bodye of the fiethe through the circumcition that is in Chill, in that ye are buried with bymethiough bayed are in whome ye are alfour fen agaput through tayeb, it wisught by the operation of thos, whithe rapied by m from beath.

The paraphiale of Eralings bpon the Spille

To him treet feith all d ful-

fo; into hym are not fome certagne giftes beriued, as oute of the tyand of good uer a little water cunneth men the bothe, but in hym cefteth and bimelierh wind bickles, copposally the bole fulnes of the gobbead, forthat pipe bauchyin. re nede not to leke either to) the Chaoowen of Boles laws of the fubrile conneps aunce of worldly befoomer. The trauth is playnly beloneerd be as al our fences beare recorde, no nede baue me to feke for figures or bountfull promiles. spince pe ace once graffeb in Chifte , and frameb into one bobve with bom, who Boulde pou lifwher loke to baue any thong e for fince be lacketh nothing, a would have all his treature consen to at men, through bym a in bym needes muft pe be made complet, whither pe lacke wploome or power. For as be is the wellpring of wplebome, which can never be bryed bp.fo is be the heade of all power a cule. Any is ther any power, no not of the brateft order of Jungels (I fap.)but that the faine to bom bowerb his knees . Jewes pacabuctuer enbeudure to bing you in minde, that it ts a weightpe matter, to have you circumciled, as they be . as though the Bate of mannes boby and luche externe thinges blought be into goodes fausur. But rather be in this perfunbro, that whologuer haue Chaift, entope with boin all the glorie and commendacion of circumcifion. Ind who to have not Charle to them is all thep; elecumcilion hapne and buppotitable. They have but the Madow of circumcilion, re thecof in rour lowles baue the becre truthe. for frebethe Jewes elecumedion meaneth, that groce and carnall befeers, Dould be cur out of at they; foules, which now lake for nothing but beauenly thinges, bucircumcifeb needes muft they be, whiche with conceous mendes fiell labour to baue more, which pleafe their bealpes . whiche is enuy a malice pone away, which bayinglo noully leke for mortoly prople a pelpapre of heavenly remarbes. But pe confrates ace through Chaift veryly circumciled, not with that circumstillo, which is bone with mannes bandes but after a (picituall apple of circumcilion. Gorbaue pea litte piece oniee of the carnail man pared aware, but from pour is cur the whole bodge befyled with fun, and all cortupted with talnat fulles, a that through the fpirituall circumcifion of Christ Jelus. Joy as he oping forloke his bodye, that was lubicet to beath, a tylping agains recepued a body, whiche coulde not bye: (a are ye in baptilme thioughe the tpirite of god with hym spicitually beab, castying of all the symics of your oloc lefe, and not only beade with bem.but alle butted but bem. for whe fputull befrees are hylled perfite queernes of mynde foloweth. Ind after fushe toggoring of your bodyes, which were think to linne (whiche functis gam through the bery beath of the foult) pe are through Chrifte with bem rifen agapne free from fennemo; for pour befretes, but onte berquie pe ftebladip belette m gob, who by his mightie power reflojeb Chifte agayne from beath to lyre, and that he allo in you by his power motherh, that boon free remifite of all your linges through the beath of his lone . pethonioe benerfutthe live with him fubiect to no fin, but through innocent a bprighte life make hafte formarbe to the life, that fhall neuer baue ende. Thakes then fould god the father baue for all fuche thinges, whiche be through his fone gp. neth pour forbing annuntaged it the Temes becaufe they were tiecum tileb,and buticcumtifton to pou which are Sentiles, was no binberauct.

But

In whom re Paren. et.

of habauletoti e Coloffiang. tapat. fol.be

1 . tob. b titeu reiled mas thereto, e a brable la, he b. can ere mer men a it fog o caro wicheober tea bittelbr ubie teto beath, o tathe perfer is to ceto mour racideact of goo begoesthefrte of nicones Low re botter production orange.

a se beat in my neren anbeh augh ihr bit einem wiede fiebelie . 000 7 lu . 7 . 7 . ச்சிரம் நடித்திருக்கு வகுக நடிக்கு சிரும் நடிக்கு நடிக்கு நடிக்கு நடிக்கு நடிக்கு நடிக்கு நடிக்கு நடிக்கு நடிக் bire by an air

Contemped by the right of fare to an to both fates of by comer. where a war a ment the go require entrops worthern niver to be an beatlour cours and the control proprietty in that we are one to the tendent of the end the second between the transfer to be true bir a ance iffur a contact me haur thu and imo meto be obrotette alia. leseable to, seally whetotoute abert a petheograph inglat band as acfrom a tax 1, by 464 gap 10 is a bis idea by their objects of the first Prache olde our tagen un tad at wertof ut begeft nich ba barb die eine carron rigal ricas were o effet the far hot his got, eff to or gibb's se the ode i. re stout o octific are to druck of their a seale land to lo man ness parte for whattorure is when by by to do not this to give a bereguried bat a be barh &b ide to, out takes pared bport be gro . wiregethe meeting was centerlogie and befeilt fan. D. Ab, baue bemouse anne, au e por care l'acteur, quare la serie de la contraction de la contracti cen ich his ocath ba igarthio the abrusts of ocath about the octube ted by the right and adducted all the powers and take of degree to the fring have not a brauentic bringbome as thought we had being excha-District of the transfer of the literate and planning to be outed. tiene to be fate in the en beine abt bolle of er en end aungele, bei me frid big out was to be a countable flattered that one encapers been fat buib and tatt. I if not be the appeal du lige wat men but be bill own, the transfer of the parties of the contract of the contra In the of with the and the train to a height place motteau cuter manne the attraction of the traction of the population of the union of the contraction of the c olde frunes.

Les mainen theglege trouble pourt conference wen ie meller and arenbe er fer e beite uf an Ebe wirt. bofe bare, each the tie me are an analical of the landous do the many act that we may be the up gen in ame are biefe biet auf ift.

fleatenot reaft to, ortog pag the recemented of Aboles labe any man conbergue con er beste, note co. Ovenhe bell cleane o, britisme o, to: has puriong a billion ice betta to buter base and washing dare of fair of beging the a fact casts of the neithe straons of for breaker afficiently or the to a field base for etypicob countines best (babobes loughele e. g. mitteng and each in posterbing (uch thingen de diou de all elbaración tain by beet attitebr Ch. He at bitto, c pace we have nowe the bodge le cor o incomebauethe becettauth ie feopenfeiftemes berobe mig Orna tocar for recreate hacomes a botomanethic at the berne note when an telepooth no by delebat desuct feebinges but he as be therebene a the end of participate to the temperation and emmorant lyte.

Let

The paraphrale of Eraferns bponthe Exelle

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Et 14 Africa for a for a 18 th a 18 th

3 chareth ring the armante allong route he attento carrie. 1 th 1,414 a of , o of not attracted to "rec'a.e his setto of the letter to be of caste to boote ne teach nations I a distributed a large to the support at cormes in a bit one or or or a car a to be a car It with a constraint a riobit, to be natice no shot to the But have adviced by her mage as matter ended to be to the ba follow a tradobi in the all and interest a but in the se traff total ter a december on the antifering of their took of at the distribution of the can the follows about in But as a find the autifition of the last a fit to test at top a page 1. De a factificación (office a a a substituta de la policia de la la del policia de la la la del policia de la del policia a ten tent of the tent to the author, to the a decomp made no next barberation obstor from the entire first that era bearing to be election a letter protofinde to again the act therefore, to sold breat, b

Brain come.

The seese

b gube all pervige his lich ibe verbe abn e. Aite

The a general ab tea baro, the se bab and elegaberia firation and or formation and the track of the track of the first track of the trac but indicated activities and appropriate the button beautifully the property of the profitorial of the second of the But thirt to a ' . t . are at latted . As and attitude at a are the object of the firm of the property of the to facile the igen built it , ulb war a a bar a consection in few faith the trach had to be not a that a detail of the tat in the had a for Atous are a conse death of the north an college the leaf, Plant long to the professor was the hole and manable to the chooten e natte, on & trabnargerte t prestet flatteres and bettered never became tot par adaptive that the deater tir friedies ind fanti of bares and in of it fem beit, if gube forte at a beth and on this o bete that Chinten beit i wit, not 1 r .. ? ignt , s] - rich paco appaidlb ma benot, t coors Priotic it acces bebe in begibten and buttlaite gravit beare A pair a content of the legist prefections of pules with a marbeight, disport to scantica so a he bouttone among took sambles atticopy, fed gia, a control to no ar and to the bows harde to compet fector, and faurer bam, tite they fer mente mynoce, by to muche moje ace they rinde

E factor

of S. Paule to the Colollians, cap m.

of finantarie lapera contain to make Ingeleggia torte Charling mith it, he up the fit is though hing, is to toke to, had, which he de p him e te braiked bar pleitmer if wugh C. ift of the tarbee. sains bonken wir ache other be fethinges ate genen, not to be campet b with hart of our good so to abiliary, from them but to t icenbe that by hither our bodres may be halp for the flanck and of apparel a careft woode and be, thereto be crained to doo a caused. A be teo wirb ar whire he of meales in 10 char males to go a 10 places without any older feir. Wind gruferit be has nucht as to, the trace that or thought nevebut A mentiling been whole beatten are not reteited in held to the graffs and carnel meaning of the lawe, who go put me je betterences.

The. in. Chapiter.

Pf pabe then eifen ann ne mirb fibe in febt thaft thungen inbi be alle abour marce Ebe feite Chriff fetteth fin the big'n gand al idos det your after on on geauen eitheine eich Bur of Pedings Filbright

Mic and tome are thefethingen a bubeleneng the true ricoles o. Could Curn peta mos oly attapies be beres rocab att inag une wich die te the beinge of binb at b cherfatteng erea uten and com nobitien fette at dan the curbe bele materes and treke to bequety pica. nere anorh, igre abore where Chaift pour geab tit. reth at the tight banb ot Gob his lathet. fo, mele it is graph of the man and determination manager bees been abled to that place

whereas the lead to make patient and where the lange (hall with the head bergatter beig re toj euer. So, there murth euerp inan wheer be loureb.

for private ab and rout ! I ab b brith Chr. Gin thab Appenforunt Chaid lobe the trete. energen mie ba demen mir ein bindatura, gaggearem ib beginn gie be.

To this world referre bead as whiche are neither believe with wo loly to a high proceed and compensation with the most of the property but teb an herlogere dicentificee ancient nen a vit line pe with a baff. betoge 300, though pin the meane teainn after prubge rent of the too la peng ite ochibben. But bhatteme I buit find conceanine will flowe both he ato, and the ato, of his boby to all the worlde, then fhall men he pay with our head pretakers of g.o.y.

ging a digith after apparate to property of a facility of soft will display their fixed suff. Big that's c a con the submitted by the part of the contract of the contr ad his in the state with the authority properties about the use of h r at mouth.

Juthemeane featon beligentingenbengur that all the boog belifte butothe inghar obeautiffication is a cooperfitter acte organic bitter. forarna, be picagebi, cannot er geauching with 40, ift. The benit both

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The paraphrale of Eralinus boon the Spiftie

all obtaining two which a Lile where called the total of and, in site pines attion distributed in amoral to, it i propiets the day in Direct and biniatura, unte and for e other Dr., ed bore fill's that a till to be named but not but with race as of a ore beaut and beauth to r pro any persept money which to be a rough of ter to the fibe d to the in the unia you was bus accused of all that is to belle to 3, but us pri do'ibale Cathete care who ben the soit tif is b. parta COTH P Pro-II Ber of the grow of Chall Cotarre are there to a brown the er are be a of C to be read activity methodalisal up biers to taging 10 ' allo, the line he tietle mingebem ib. in his omne pe pielle } men 6 ft one & \$ 100 a factoring the name of occited ability of a great grant of the kells are be bere bas pour leal conce conquere bhattrinere meterotrit 4' or ', ap' me beat mit de iff but lach en unt tout bet , es to enter the beautiful to the first the ferror of the first the second to the first the first terms of terms of the first terms of the first terms required exerts from possible of the property abanal their brees of rouce or at \$1, not but a three breathal ar bar - h, quatrop m, ice as begon work o petal o lehelberes, to open he to newlette of a cist monitobeats with thing of is as weath. free ence the mounts, curies theatrnd that renot one; have but be acted pure from facts because but at a rout mouth crant for all fultip communication.

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er de la participa.

Ere not on the en uther from charter henge out of the all man beit ber in each to de-4 4 66 1 4 16 65 5 Salved Sa P P W T F S S T S S S S the by market will a different Bacant & gran bunge er that bit & 2 au beit alt g

to be made Brade Low.

Chieff en temerh fette ift in nor mete that pe bernig ben meintiren fhoulb Irro u fo an e bic of you. Aubto be be etc Omic pe haut put ou Co. it. parofa. the obreatton man without wo the stee as and paren a rich ma whiche wel neuer be olde bur be tea on that nib mea, a te toleade of Goodenle mo cand more parties in any articulation by Into bettet and greater, attet theamage of & or R word bie da newn 1 bint eile bu ibed in be a nem man erringue bei dit ie debe 3. all in tite at he as all planted into Charles books at the arte done through the force as though we made news made agains er come beit in nom no oil ferem ein there betwert Gentile und Tripe betwirte bet tid belle band bieiteurerieb beim gieibe bribe die tiuen anbi' edite intanbilan of I have no not between the free and the banbe. A panil mann mede b fictiutes are pa to boon, bitt brio,c. befetele o. a let f genno tradior but it if whichers in it. it is no nearly an ore west bal I'm t groaf men Chill is to bondinan tecbaint to the poor mid the et a latie belocand batharoug clut its to the bet to a new O to alle er ton bib to be bitefe ith ough him a non I rou ace a. b. 466 1040c chual beidu enone ihou.ob. Daige othet.

E on Health

Phorein later registed boile and be out b put en lend a mer b ' and ust b' ". biths on be measure inglittering and retrieval to the profit to the contract of the contract o dir acht, at any mà hàot a guardt agus a nathfu ao Chud foig aid Pou Willettore

of &. Paule to the Coloffiang, cap.iit. Fol bin.

the perfect in the perfect between the member and bederening & b. it put to chart members, contrate to the elitting members which we bet in the british and in the perfect of the whore & bath, become out to be have and bound ancoro four all but members of the perfect of the between the bound and to four the between the bound and to four the between the bound and to the between the bound and the between the bound and the between the bound of the between of other he is in a between the between the to the between the between the between the bound of the bo

about al mefe th nigen parre on lout wit br a che benbe at, offfenes, And the Abe felle.

Enthan evaluer who to to correct combustring anymous that it labeled to be curry man that it labeled to be curry man that it labeled to be curry man dood sea to be good to, cut. This is the president not fure bonds whether the body of well as consultagether and the meant been abled as made would the fall on labeled man peaks of but outle prace and control or not the comen prace would man peaks of but outle as a made and orang control or the uniquest power of 2 birth, fleetably it is bet a war in a our braces where and have the begree bands ter bet a qualit matter pade to bear the manner and have the begree bands ter bet maintiff matter pade. Which and contention have the button, if o, Alab bath called you to content, or and hard to, that purpose reconsists you and bare by a short who is not you as a weter one body to the entent is put the means been also be of one in pade.

And fer there is beibenbertal. Cetebe morte at Chilf binel int pour plentebulle with the lette of ment and the transfer of ment of the transfer of the and the same and the same and the same of the s

The not both ankeful and forgetful of Cobbes great Goodnes toward four. It is not to be not now have been at place had be not treely forgenes be all out I meet and does hove been at place had be not treely battel against his brother to, a trite de plea ure Presue not among rous lettelo. I can reace in wo, our wy coone Lettelo wo, or other had which the teachers the again belonging to pertite goodness due and continue in your critic, with at enhance court 4 gions wife or that not other rous lette knowe what are to the Racreptable but be also able our to trache another if has be out of the way and to gette an other warners; i be in bis dutte be flacke in himself to an other than the forget place and to gette an other warners; i be in bis dutte be flacke in himself to an earlies on as all tyme meets and on all in hope of the tiffeto come, general place and to hope with our mouth one side in fortitual longer placeng places of both our mouth one side. In the order presents with our mouth one side, but a complete presents beattered to present be to be to be beatted.

The paraphrale of Cralmus byon the Epillic

is belited. Left any thinke it a great praile to God, onely with his mouth to make a nople.

The recee. The what former pe bo in worde or bedr, be all in the name of the lond Irla, gruyage thankes to Bod the father by him.

In the glose of our lose Heius, to that all pour life and concertacion fater, expedit and refemble him. Wholes peace this wole doping, if any thing befal you, whether it be prosperouse or other wole, be not therwith either proude, or dismaped, but so, all gene thankes to God the sather through his sonne, by whom he turneth all such chaunces to oute weaks and augustage.

The terre. It would, lubmitte pour feluca to pour owne hulbandes, as it is comin in the loide.

ye hulbandes, loue your toyors and be not brette but o them. It children shap your fathere and morpers in all thinges, to; that is well pleating but the loide.

Pe writes submitte rout selues obediently but o rout busandes, so besemeth it suche as have taken by o them Christes name, so; whom it is mete in all goodnes to go beyond other. Pe busbandes agains love rous writes, whom he must remembe in such condition to be subjecte but o pour, that per to them he should not be sharpe and butter. Perhitoren be in all thinges obedient to pour fathers and mothers, though they commained pour paineful busines, so that the same be not bugodly. For it is Christes well and pleasure that he should so be.

The feets. Ye fathers, prounde not pour children (to anger) led they be of a beforest mynde.

The feets be obtained by the form that are your babily markers in all chinges more with the feets as mich pleafers, but in finglenes of heart feathing wood. Ind what is easy as do, do it hearts to as though he did it to the tothe, and not unto men; knowing that at the loade he had receive the remarks of indicated in he refered the load Chill.

Againe pe fathers abule not pour authoritte byon pour children, no; pronoke them to with crucines, that they dispaye. Pe feruauntes in all pointes obere pour mankers, whom by the lawe of man pe are bounde to fetue, not onely because they fee, and loke byon pour and to feare, as the comen lore of heather secuauntes are wonte to do, thinkpug that they have done they; ducties, if they offends not they makes being but a ma, but also with a simple and an unfatue breat doping your ductioned one in for lease of man, but also for feare of God, who feeth, with what mends pe bo, whatsoever pe bo, Mor consider in pour securic, what your master being but a man described, but what secure second but dim, what hynde of one social feeth, but what secure second but dim, what hynde of one social feeth, but what secure focuse pe bo but dim, what hynde of one social feeth, but of him pe that receive the cowards of beauculy inheritaunce, though your bukende marker gene you nothing so; your labor, nor accompet you among his children, for while pe so; Christes sake do secure to bunnets markers, pe secue Christ.

Bur be that borth fynne , hal receine tot bis fane, meuber in three any refperte of fibe reger, perfous with Bob.

Jo; an the maider et be againt bis feruaut any thing offenbe,though

br

of B. Paule to the Colollians. cap, int.

he among men be not punptheb, he thall not pet before gob efcape punith . ment; lo the fernaunt that well both his ouerte, albeit be baue no remarbe of men, whiche with themselves throke, that they to they; feruauntes are nothing bound, when they have bone thep; buettes, per Dal thep not loose they) remarde at gobs hand, who putterh no bifferere betwerte perfos but betwier myndes, no; cofidereth a mannes condiction, but bowbel be both

The nut. Chapiter,

equifices be bute your formanters, that which is tuffr, and equall, knowing that whe terrepe alfo pane a maifer in beanen.



example pe that are maillers abule not the authoritic quarn you by mennes lawes, a not fo; any perfeccion of nature, to exercise tyjanny bpo pour letnaunces, but quie them that is full and lawfull, beparting with them lufficiently, in fuche thringes as are for naturall pies necellarge. I make not for pour pleafure to muche of fome, intollerablye ope pleffing other, affuring your felues, that pe are rather with them felowes in feruice, tha maillers, for

almuche as pe have with them one commen maifter in beauen . at lobole babe pe that tibe like fauer.as pour felues have theweb to your feruntes.

Cotinue in prayer a warche in the fame, it thaken gining, praying alfo for ba, that gob The serie. (whereare I am alfo in there boses) that I mape blitt it, as it becommeth me to tpele.

And because I would be flouid be more worther incores of Chaffes boby continue in player, not as bull a beaut people by teafon of any furfets trug, but as fober a wakefull, in the fame allo gruping god thankes, fo ? penot only before of gob thinges to faluació profitable, but affo goue him thankes to; his dayly giftes, to the interthat whe he feeth you both thake full a minbelull, be mare be to marbe pou more beneficiali. In the meane tyme re fool alto belyte gob for ba, it maye please his goodnes in fuche logice to take awaye at impedimentes that his gofpel mape freely be preached , & he through fatth opening mennes heartes the mifferie mape enter into al mennes mindes which beeng bitherto hidden, è father mould now baucknowen buto all, as touching Chafte, through whom without helpe of the law be offereth bute al people faluacion, for preaching wheref I be en thele bondes, lo y nothing lette me among al men to publish a spicoe acbrode of golpel of Chailt, which am beliroute lo to Do freely a thout leave. ene ne be comanded me.

Moalke my fely remarke them, that are without, and lafe no uportunitie.

Ehe terte.

Elle pour felues foberty & biferetty with fuche, as are to Chaiftes religio fraungers. to that in your maners nothing appeare, p mane either mous them to perfecute pou, or withdrame thep; mondes a fauer from the golpel. for igner it can not be auopoed, but that pe mult nedes with Seathes. be convertage, and with them live familierly, let thein in pou fonde, that through your new profession peace in all popules becomine therby better a more courteple, namely pf any fuche thing chauce, wherin mour breache of religion re mare bo them pleafuce. Aowe muft we fperially to: the prefent tyme enbeuour, that all be allured to the protettion of the golpell.

Che

The paraphrale of Cralings bpon the Spille

The opostunitie wheref must not with langing and bapne contintions be tolle, but be bought rather with all the prectous goodes and treasures that we have, for this grue over your honoute, beparte with your moneye, for this aware with your despet to revenge, of with the folle of such thinges the gospell be sucheced, then thinks as it is in debt that your absuluntage is great.

Mibe texte.

Let your freathe be alwayes well favoured and poudjed with falty, that pr mays husber, howe pr ought to sufmere every man.

Act not pout speache to them be try sochefull and toughe, but let it las notice of courtely and gentlenes, a be poudsed with the latte of wylbome, tendolying that gentle speache tathet soupleth fierle flomatices, a different conteacheth, what, to whome, a with what sobetness we ought to answer. However, with otherwise with the outset of the worlde, otherwise with means men, a otherwise with some persons, after one so, there with suche as are funishe, otherwise with lache as are funishe, otherwise with learned, otherwise with butearned. Much forte must outer language be tempered but o every manes condition, that it may sucher a promote the gospel, showe time better is etto grue place when he whome residence to trache, with reprochesul wordes gapularth pour trachping, or he whome then speaked buto, goeth covertly aboute to butte thy Docttine.

atte terre.

of all my butines that ye be certified by applicas, the belouse viother and faithfull minifier, and felowe fecularity the look, whom A have feat unto you fee the fame pur, ofe, that he myght knowe what he bac, and that he might comfort pour hences, is one conclume a faithfull and belouse brother which is one of you. They that theme you of all thinges which are a boung better.

of their letters, certifie you, through one comen protestion, my well belowed brother, faithfull minister, a relowe fecusaum in preaching the golpel, whome I for this purpose lease thicher, both to the intent that by hym ye should knowe, what is here bone among by, and by hym to be certified, bome ye boe, that pouce mendes maye through his communication be restricted, bome ye boe, that pouce mendes maye through his communication be restricted, bome ye boe that pouce mendes maye through his communication be restricted, and mane I leat Ductumus, whome I would be should not esteme and tudge by his olde kunde of lyte, space be a nowe my saythful, and beloned brother, whome so this cause ye oughte to make the maje of, because be is a Centile as ye be, and of an bacterumented one, commend to Chiffe. These two shall to you make saythful reporte, of suche thinges as are here done among by as fetter as is expedient so; you to knowe.

the ferte.

And anthus my pulse clowe falutery you, and marcas Barnabas fysics faintertouclyings whom he specyuse commonwhences. It he come but o hou, except him early leftes a which is called Rudus, which are of the elecuncifion. These onely are my morbetriowes but a the hyaguam of god, which have been but o my conclosion.

Briffarchus faluteth you, and albeit he be a Jew. pet for his like faith, pe foo uld make muche of hym. for hym have I for Chriftes golpels fake of my empilionment felow and pertaker. Marcus allo, Barnabas fyfters found whom ye wel knowe, faluteth you, whome I at an other tyme commended but you, commanding you than, as we nowe bo, that if he come to you, that ye with all gentlenes recepue and entertryne him. Jefus allo, whole furname is Justus greeteth you. These

of 5. paule to the Colonians. cap. uil. fol,

Thefe are in deve, to you of a fraungenation, I fape of the Jewes, and per of you wouthte to be favoured, because they in preathing the hyngod of god are my worket clowes, and were but o me in the afflictions, which I suffer, beep therefull.

Spaphian the (trumunet of Chille, (which is one of you) faluteth you, and alwayes Thefelfe. Indouterh ferminity for you implances, that he make framhe perfete and ful, in at the will not you, you a peace byin trimion, that he hath a terust myside for you, and them that are of Laobicia, and them that are of Girespolis.

Cpaphias greeteth poul whiche is one of poul not only by the profession of Chiffes name, but also one of the lange country, who so barrely favoreth poul that he most fectuantly so; you make the his prayer to gob, he pe by his helps may establish continue in that he have begunne, and not be baperfit chiffing, but in boing at suche thinges, as god esquireth, perfite and full. for in this I bears by a receipe, that he bath a feruent sous towards pour, and not toward you onely, but also towards all them, that are of Lapotes and hierapoks, which botoes night unto you.

Dence Lucas the pupilrion gretteth son and Demas. Salute the birthien whiche are Ebe ferte. of garbiere, and talute garmphas, and the congregation, which is in his boule,

Lucas the phylicion, who I imquierly loue, greteth you. 3 fo both alfo Demas, which as yet is with me. Salute alwell other byethen, that he at Laodicia, as also especially Armpha, with all the congregation, that is in his boule.

And when the opinio is sed of pout, make ther it be red alfo in the congregation of Rheterre, the Landitions, and that he type while the opinio of Landition.

Bilone as this epifile in rebeatled among you, taule that the fame alla be read in the congregation of the Laddieians, and agapus read be the Epifile, which from Laddieia I wrote to Timothie, that they maps profits more.

And tape to liebippus; take bede to the affice, that they hade correspond to the loide. The form. that thou tuited in the falutation be too bond of me paule, comember my bondes, the freeze of our loide from third be with you, dince.

Sape in my name thele worden to Archippus your culet; loke about and take hede, what charge thou half taken in bande. It is no mannen buly- Cabebears nes and cure, but gods, which is committed but o the Mee then performs dream, that thou halfe budgetaken, as which elhalte therefor to the look pelde accommitte. But because this Spille with you should be of more credit. Io I subscribe greepinges to you all with inque owne hande, with Paules bande [I sape] whome ye well knows. Remédet my bondes, whom I brose to; your sake, and spuc sites suche some but you haven.

Finis,